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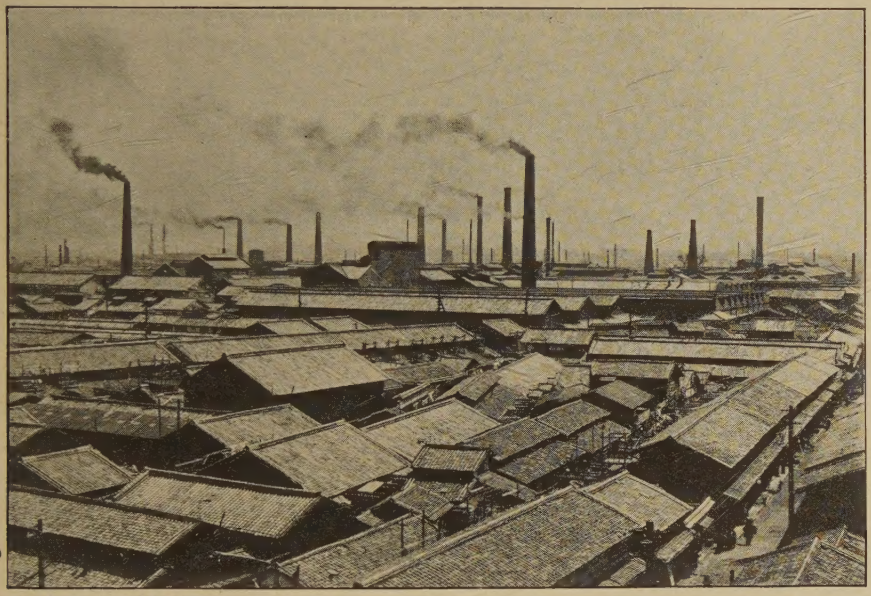
ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

Smokestacks and the Soul of Japan



The Factories of Osaka

THE rapid rise of Japan as a manufacturing nation, more than any other single cause, has created for her a vital national problem. It concerns her very soul, calling as it does for a moral sanction for her own changing social order. The factories that line her railways, the ships that cover her seas, the new rush of life, the mad lust for things and pleasure—what effect will modern industrial life have upon the morale of the nation? Will the young people who leave the farm for the factory flout parental authority? Will the old community sanctions break down? Will the "national cult," so peculiar to systems like that of Japan, give way to the spirit of individualism born of liberty and license? Or, will socialism, like the black smoke belching forth from the chimneys, cast a pall over everything? What shall it profit Japan if it gain the whole world and lose its reverence for authority, its spirit of obedience, its love for the old loyalties? Such questions as these trouble those who have charge of the education of the youth of Japan. Others go deeper still—many of them the "captains of industry" themselves. They fear the effect of factory life upon the morals of the young, particularly the women. They are concerned, too, over the embruting effect of materialism upon the character and life of the people as a whole. They make no secret of their search for a "spiritual" sanction to save Japan in an age of smoke and soot. Some believe it is to be found in the Christian religion.

A National Ideal, Spoken

TO AMERICA:

Behold, my Servant, whom I uphold;
My chosen, in whom my soul delighteth:
I have put my spirit upon him;
He shall bring forth judgment to the nations.

He shall bring forth judgment in truth,
He shall not fail nor be discouraged
Till he hath set judgment in the earth;
And the isles shall wait for his law.

The Lord hath called thee in righteousness,
And will hold thy hand;
And will keep thee, and give thee
For a covenant to the people,
For a light of the nations.

Behold, the former things are come to pass,
And new things do I declare;
Before they spring forth
I will tell you of them.

BY AMERICA:

The spirit of the Lord God is upon me;
Because the Lord hath anointed me
To preach good tidings unto the meek;
He hath sent me
To bind up the broken hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of our God
And the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
To give unto them a garland for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called Trees of Righteousness,
The Planting of the Lord; that He might be glorified.

JAPANESE FAMILY AT MORNING PRAYERS

The teachings of Jesus are leavening Mr. Hachidani's family. So is Christ's Church slowly but surely re-creating the mind of Japan

JAPAN, in her contact with the Western civilization of the last fifty years, accepted Western learning of all sorts, and adapted herself to the Western mode of investigation and the application of scientific achievement. But she failed like others to accept completely the teaching of Jesus in adjusting the economic forces of national life. The problem of production, distribution, and use of wealth is shifted to the basis of selfishness and personal gain. Here is the need of the teaching of Christ. The Golden Rule, "Love thy neighbor as thyself," should be applied to the present day economic problems.

What Japan needs most today is not money, nor a larger navy and army, but the power and inspiration of the living God, our Father, and his Son, Jesus Christ. Let the teaching of Jesus be the guiding principle of our nation, we pray. Then, and then alone, will there be real hope for the Japanese and the whole Orient.

If Japan is to be saved from the present chaos in her national life, the churches of Jesus Christ in Japan should direct their forces of righteousness to redeem her in the economic, social, moral, and international aspect of life.

REV. NAOZO YONEZAWA,
Pastor Kumiai Church, Kobe, Japan.

The Japan Mission — Kumiai Church Agreement

A Study in "Ultimate Integration"

STUDENTS of mission policy and devotees of missionary "devolution" will be interested in the new plan for "closer coöperation between the mission and the Kumiai churches of Japan." Some will consider it a step backward for the churches; others will think of it as a step forward toward the "ultimate integration" of the mission into the native church. It passed, however, both mission and church with but little opposition, though it meant sacrifice for both parties. In a word, it consists of an agreement whereby the Japan Mission practically places its evangelistic men and money at the disposal of the Japanese. We refer to the missionaries and funds of the American Board, not to those of the Woman's Boards. The agreement does not directly affect the educational work of the Board. It is such a significant step that we think it worth while to name the articles of agreement and to give a bit of history as well:—

The Articles of Agreement

1. THAT a union of forces be effected between the Kumiai body and the Japan Mission in all that relates to the evangelistic work of the Kumiai body and the American Board.

2. That the Kumiai body and the mission approve of the inclusion of the mission churches within the Kumiai body.

3. That the Board of Directors of the Kumiai churches, together with three representatives of the mission, assume full administrative responsibility for all evangelistic work.

4. That the American Board review the estimates made by the Board of Directors and sanctioned by the mission in annual meeting, and make its appropriations to the Kumiai body.

Note.—In No. 4 and subsequent recommendations "Board of Directors" is understood to mean the regular Board, together with the above-mentioned three representatives of the mission.

5. That the missionaries of each station of the mission "join hands" with the local association of the Kumiai churches for the purpose of aiding the local churches and promoting general evangelistic work.

6. That all questions of missionary reënforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors.

7. That the administration of the "Evangelistic Loan Fund" be hereafter in the hands of the Board of Directors, who shall also safeguard all prior engagements regarding the use of this fund.

8. That, in evangelistic work, the Board of Directors continue the mission's present methods and policy, practically unchanged, for at least one year after the going into effect of the above recommendations, after which time such adjustments be made as, after careful investigation, seem necessary.

9. That the above recommendations go into effect from January 1, 1922.

10. That, in case revision of the above recommendations seems desirable, this be effected by conference between the Kumiai body and the mission.

The History of the Agreement

IN the fall of 1919, the Japanese pastors and evangelists under the mission suggested a general meeting at least once a year of all the Japanese workers with the mission on matters evangelistic. The mission discussed this in 1920. Shortly afterwards it approached the Kumiai body of independent Congregational churches in behalf of its Japanese workers. Curiously enough, discussion turned toward uniting the Japanese Mission

workers, not with the mission, but rather with the Kumiai body. Then the question naturally arose, "Why have two administrations for the same work?" The result was the forming of a joint committee to devise ways and means of unifying the work of direction and finance.

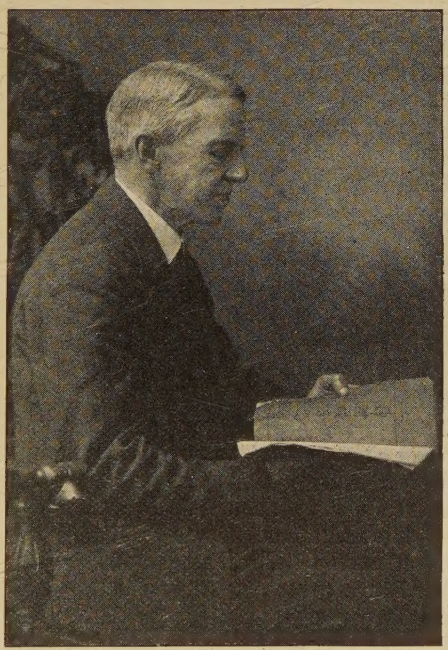
Plenty of difficulties confronted the committee. The Kumiai representatives had to guard carefully the independence of their organization, the Japanese Mission workers had to be sure of getting official Kumiai recognition, while the mission's representatives must protect individual missionaries in their right of initiative. The discussion was confined to evangelistic work from the start—though it was felt by some that a union along all lines of Christian activity was desirable some day; and that, too, for the lady missionaries supported by the Woman's Boards, as well as for the men under the American Board.

There was also no little discussion over the proposition that three members of the mission be added to the existing Board of Kumiai Directors whenever the latter considered the evangelistic work of the field. This brought up other questions, such as: How, then, can three representatives of a body outside of the Kumiai churches become an integral part of a Board of Directors which represents only the Kumiai churches? Would all evangelistic missionaries join Kumiai churches in order to be eligible for the position of director? If they were eligible, what would they represent—the churches or the mission? Would it be wise to place the churches where they must choose three missionaries from among their church members? The older men stood for the constitution, the younger for efficiency, and "the battle was hot at times," but it ended in favor of bringing in the three missionaries to meet with the fifteen Kumiai directors as a Board of Administration. To make a long story shorter, the matter came before the mission in the summer of 1921, and passed with practical unanimity, except in the vote on Article No. 6, which called for much personal sacrifice on the part of the evangelistic missionaries. Here again the younger men who were to be most affected by the union voted unanimously in favor of the plan.

Finally, this fall, the proposition was laid formally before the National Council of Kumiai churches, and unanimously adopted as a working plan. And now, having received the approval of the Prudential Committee, it goes into effect January 1.

The First Japanese Translation of the Fourth Gospel

DR. OTIS CARY, of Japan, is seen here reading one of the rare books



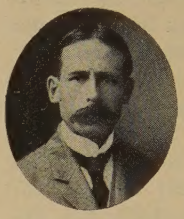
in the library of the American Board, a copy of the first printed translation into the Japanese language of any book of the Bible. It was prepared by Dr. Gutzlaff, of the Netherlands Missionary Society. In 1837 he, with

Dr. S. Wells Williams and Dr. Peter Parker, missionaries of the American Board, was on the ship *Morrison*, which was sent to Japan by an American merchant in China for the purpose of returning some shipwrecked Japanese sailors to their own country. As these waifs were not permitted to land, they were taken back to China. It was with their help that Dr. Gutzlaff prepared a translation of John's Gospel. It was printed from wooden blocks by the press that the American Board then had in Singapore. It is in *kana*, the easily read Japanese syllabary; but it may be doubted whether, if copies of it reached Japan, it conveyed much meaning to its hearers. Uneducated sailors were not well fitted to choose the best words for conveying ideas that were not very clear in their own minds. The first verse reads: "*Hagimari ni Kashikoi Mono gozaru, kono Kashikoi Mono Gokuraku tomo ni gozaru, kono Kashikoi Mono wa Gokuraku.*" A literal translation of this into English is: "In the beginning the Wise Being is, this Wise Being is with Paradise, this Wise Being [is] Paradise." Most of the book is of about this degree of intelligibility. Perhaps, however, we should wonder less at its imperfection than at the accomplishment of anything under such unfavorable conditions.

Dr. Williams also attempted to translate part of the New Testament. The result was never printed, and after some thirty years the manuscript was burned in Yokohama, where it had been sent in the hope that it might be of some help to the missionaries that there, under better conditions, were trying to find proper words for expressing Christian ideas. It may be added that two of the sailors, under Dr. Williams's instruction, became Christians.

A Late Word from Cilicia

REV. JOHN E. MERRILL, PH.D., President of Central Turkey College, Aintab, has been occupying Dr. Barton's desk during the latter's absence.



DR. MERRILL

He has met regularly with the Cabinet and Prudential Committee, has received and answered the many callers in quest of the latest news from Turkey, has conducted the correspondence with the Turkey missions, has responded to calls for addresses—in short, has carried for some six months the burdens of a foreign secretary.

We are glad to express in this public way the Board's appreciation of his strong and telling service, and to wish him Godspeed in his effort to rehabilitate the college into which he and Mrs. Merrill have poured so much of their life.

Dr. Merrill has followed more closely than any one else in the office of the Board the situation in Cilicia. The following editorial is from his pen.

The Continuing Tragedy

THE French forces of occupation began November 18 their withdrawal from Cilicia and North Syria, and thousands of Armenians have fled in terror from these districts.

The Franco-Turkish agreement which has resulted in this withdrawal has been a signal victory for the Nationalist government.

For the Armenians, however, the French withdrawal has added another chapter to a story of Allied desertion which is unbelievable tragedy! After the Armistice, Allied repatriation officers brought back thousands of Armenian refugees to Cilicia and North Syria, forbidding them to go beyond the zone of the Allied occupation. Although in territory where the Allies formally recognized Turkish civil government, Armenian young men were enrolled as volunteers for service under French officers, and Armenian national aspirations were

encouraged. Later, when the Armenians looked to the French for protection against Turkish attacks, they found themselves under the necessity of fighting for their own lives in self-defence, and when the French forces arranged an armistice with the Turks, the Armenians were left to make for themselves, as Turkish subjects, what terms they could with the Turkish government. When one group of Armenians succeeded in securing from the Nationalists recognition of its neutrality, it was not allowed to maintain it. When another group attempted to relieve the extremity of the Armenians besieged at Hadjin, it was prevented and disarmed. And now, after months of uncertainty, the Armenians have been told that Turkish guarantees for their safety must replace those given by the Allies, and that they must trust in these pledges and henceforth submit themselves again to Turkish rule!

The British government has protested against both the Franco-Turkish agreement and the French withdrawal as breaches of faith. The French have justified the agreement. Both French and Turkish authorities seek to minimize the danger consequent upon French withdrawal. Influential friends of the Armenians urge mass-emigration, though according to latest reports regarding Aintab this has been forbidden. No doubt some Armenians will be tempted strongly to "take up arms and fight." Missionaries report the disheartenment as exceeding that during any of the massacres or during the deportations, because added to the bitterness of the event is the consciousness of "betrayal!"

The January Envelope Series

DR. BARTON, fresh from his observations in the Far East, where he went as a trustee of the Peking Union Medical College to attend the dedication of the building given by the Rockefeller Foundation, has written the Envelope Series for January. Under the title, "The Chinese Kaleidoscope," he gives several short chapters upon different phases of the situation in that land of medleys, and sums up with definite constructive conclusions. We predict a wide reading for this particular number of the Series. Let us hope that the supply of copies will prove adequate to the demand.

A Suggested Prayer Meeting Program

IN a sense this is a Japan Number. Possibly some use could be made of it in the weekly prayer meeting or in the Sunday evening service. If so, we venture some suggestions. Take as the general theme, "America's Responsibility Toward Japan." After the opening devotional service, let the first Scripture passage on page 4 be recited as God's call to America for world service. Following that would come the consideration of Japan's need of Jesus Christ for the right solution of its national and international problems. Several could read from pages 16, 17 what typical Japanese are revealing today of their everyday thinking. Page 3 should show Japan's need of Christ for her rapidly developing industrial life. Dr. Cary's article, page 11, suggests her international needs; while Pastor Yonezawa, page 5, voices the view of a Christian Japanese.

At this point there should be a season of earnest prayer for the supply of Japan's great moral and spiritual needs.

Thought, then, should turn to the Christian church in Japan and to the missionary work of coöperation. Let some read the message of the Kumiai (Congregational) churches given on page 17, and comment upon the spirit and inherent power of those churches. And to catch the spirit of the missionary in his eagerness to coöperate effectively with the Japanese Christian body, have some one state the

articles of agreement between the mission and the churches (page 6), and show the significance of the agreement. Follow this up with the story of Mr. Clark's reception at Sapporo (page 24), emphasizing constantly the missionary's spirit of cooperation as well as the eagerness of the Japanese to receive him into their fellowship.

The service could close with Dr. Laubach's stirring appeal (page 13) and with the recital of the second Scripture passage (page 4), expressing America's acceptance of her mission under God.

THE FINANCIAL STATEMENT FOR NOVEMBER, 1921

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$22,786.96	$2,968.72	$1,021.40	$1,217.38	$1,000.00	$2,090.36	$31,084.82
1921	34,620.57	2,253.40	869.08	5,571.61		2,014.00	45,328.66
Gain	$11,833.61			$4,354.23			$14,243.84
Loss		$ 715.32	$152.32		$1,000.00	$ 76.36	

FOR THREE MONTHS TO NOVEMBER 30, 1921

1920	$64,401.61*	$14,409.59	$1,957.39	$121,267.20	$1,400.00	$7,531.11	$210,966.90
1921	83,647.87*	11,889.51	2,048.41	147,678.85	2,000.00	7,165.08	254,429.72
Gain	$19,246.26		$91.02	$26,411.65	$600.00		$43,462.82
Loss		$2,520.08				$366.03	

* This does not include receipts from the Emergency Fund of the C. W. M. paid in the fall of 1921, viz., $38,951.33.

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR THREE MONTHS TO NOVEMBER 30, 1921

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1920	$136,450.02	$47,437.49	$2,102.69	$185,990.20
1921	197,682.25	32,726.88	5,482.12	235,891.25
Gain	$61,232.23		$3,379.43	$49,901.05
Loss		$14,710.61		

WATCHING THE TREASURY

IT is interesting business watching the treasury these days, in order to discover to what extent the churches are rising to the higher levels of giving being registered in other denominations, and recommended so earnestly by the National Congregational Council. Fifteen years ago $2,000,000 was set as the goal of beneficence; today it is $5,000,000. The year 1922 will be the fairest test of our giving ability, as there will be no complications with the Emergency Fund of 1920, and because the plans of the Congregational World Movement will be well under way.

The tabular statement presented herewith, covering the November receipts, shows a gain for the month of $14,243.84, excluding from the comparison the receipts from the Emergency Fund. The statement for three months of the fiscal year, on the same basis, shows a gain of $43,462.82. It is particularly gratifying to find that during the quarter year the Woman's

Boards have sent, through our treasury to their own work in the field, $61,232.23 more than during the same period last year.

Taking it all in all, the report supports our hope that receipts in 1921–22 will at least equal those of 1920–21. It is on that basis that appropriations have been made.

C. H. P.

JAPAN'S PART IN THE CONFERENCE AT WASHINGTON

BY DR. OTIS CARY

AN important part it is. Before the Conference assembled, a prominent Boston lawyer said that its success or failure depends upon the attitude taken by Japan.

The natural attitude for Japan is one that favors limitation of armaments and the promotion of permanent peace. "What!" you say, "the *natural* position for Japan, militaristic Japan?" No, not of militaristic Japan; but of what we would fain believe the truer Japan which existed before the West taught her militarism. For more than two hundred years Japan had no civil nor foreign wars. The armor of the *samurai* was worn for ornament rather than for defence; the sword was drawn only in private brawls. When the American Expedition came to Japan in 1853 it came in warships. The next year it came again with an increased number of warships; and it was largely fear of the force thus displayed that led Japan to enter into treaty relations with America. Then, in order to negotiate similar treaties, England came with warships; France came with warships; Russia came with warships. Ere long, American warships punished the unfriendly act of a feudal lord by sinking two of his steamers, the death of an Englishman was avenged by the bombardment of Kagoshima, and a combined fleet of the Western Powers bombarded Shimonoseki. Is it strange that, as a professor in the Imperial University of Tokyo says, the Japanese came to regard Western civilization and militarism as synonymous terms? When they decided to adopt the first, they felt that they must have a strong army and navy. At the same time there arose a new national consciousness. We now think of the Japanese as intensely patriotic, but their patriotism is a sentiment of recent growth. Formerly their language had no word for it. Their interests were chiefly confined within their own clans. They were loyal to their feudal lords and the Emperor was almost forgotten. With the overthrow of feudalism, loyalty was transferred to the Emperor and, because the nation was now unified, a new word, *aikoku*—literally, *love of country*—was coined. New sentiments are usually intense. Patriotism easily inclines towards imperialism and jingoism. As a new toy or a new machine excites its owner's desire to see how it works, Japan's new warvessels and well-trained army tempted the nation to desert the paths of peace. By so doing she won the respect of Western nations, who, because of her victories, admitted her to a place among the great Powers. When we criticize Japan's militarism, we should remember that we were her teachers and that when she began to show herself an apt pupil we encouraged her by our applause.

But a reaction against militarism has arisen and is affecting Japan's attitude at the Conference. It is indeed true that the militaristic party is still so strong that at times it seems able to pursue its own course

regardless of the nominal administrators of the government. Thus it is generally believed that the last Cabinet was opposed to the course being pursued by the army in Siberia. However this may have been, the trend of things is against the continuance of such action. More and more the will of the people is making itself felt against bureaucracy and militarism. Newspaper writers are speaking with increased boldness against the great expenditures on army and navy, against conscription, against the retention of soldiers in Siberia. Mr. Ozaki, who at different times has been Minister of Education and Minister of Justice, has been traveling about the country holding crowded meetings in favor of a lessening of military preparations. Mr. Muto, the manager of the largest spinning mills, has been doing similar work. Formerly young men were ambitious to enter the academy for the training of army officers; but in recent years this has changed so that in 1919 the number taking the examinations was a thousand less than the year before and twenty-six hundred less than in 1912. Of the 221 successful candidates, 104 finally declined appointment in order to pursue civilian studies.

Six months before Premier Takahashi came to his present position, and when he was Minister of Finance, he said: "Japan is now suspected and mistrusted by China. Japan's attitude so far towards her great neighbor must be responsible for this anomalous position. In view of this fact, it is especially necessary for Japan to have this suspicion and mistrust removed. . . . If China suspects Japan of aggressive designs because Japanese soldiers are stationed in parts of China, then let them be withdrawn. Anything and everything calculated to cause a want of confidence in Japan on the part of China must be promptly eliminated."

Such are some of the indications that Japan is returning to her better self and is rejecting the policies of the military party. Her representatives at Washington cannot be indifferent to the trend of popular opinion in their own country. Indeed, it is being constantly forced upon their attention by unofficial delegates of the people sent to watch and to influence the action of the appointed representatives. Among others that have come are delegates sent by the Federated Churches of Japan. Japanese women have sent Mrs. Yajima, a woman over eighty-seven years old, the former President of the Woman's Christian Temperance Union of Japan. She brings a petition in favor of disarmament signed by ten thousand women, and she will not allow the Japanese representatives to forget that the enlightened womanhood of their country looks to them for such action as will advance the cause of peace. A large number of Japanese newspaper correspondents are in Washington, and it is reported that the delegates hold them somewhat in awe because of the effect their reports of what is done may have in Japan.

Thus there is reason to believe that the attitude of Japan at the Conference will prove to have been dictated, to a great extent, by a public opinion opposed to militarism and in favor of what will promote peace among the nations.

THE MESSAGE OF AN INTERNATIONALIST[1]

By Rev. FRANK C. LAUBACH, Ph.D., Philippine Islands

I SPEAK for the bursting hearts of missionaries who are giving their lives to bring peace and good will among men. We love the Orientals, eat with them, rejoice with them at the weddings, weep with them at their funerals, tell them that this represents the best American spirit. When you send China or India or Armenia millions of dollars in their hours of famine, the Orientals believe the true America to be Christian. But when the yellow journals of Japan reprint lies from American papers, exaggerate them, and whip the sensitive Orientals to fury by things they would not endure from their own brothers, the tender affections it required years to grow are blasted in a day.

MR. LAUBACH

If Americans could only see that we are standing on the very watershed of history, and that the world's fate hangs on whether the Occident and the Orient ultimately become friends or foes, we would not tolerate this campaign of poisonous lies.

Basil Matthews declares that "nothing is more certain than that if natural forces prevail, race antagonisms will lead straight to a race war which will end the ordered life of man on the globe." Never, never did sober men say things like that before. Ferrero, of Italy, does not see "what miracle will avert a general war that will bring the whole world down to the same level of misery."

There is one miracle that can do it and must do it. That is the spirit of Jesus Christ in the hearts of men. When the tide of love for God and God's humanity floods men's souls, presently prejudices and fetishes sink below the tide like sunken mountains, and we rise above the color line and see far beyond the boundaries of our own land. Internationalism is no side issue for the church. The kingdom we seek to establish is interclassical, international, and interracial. The God we worship is the Father of them all.

The Church can save the world by helping men to see three great visions.

The first is the possibilities of the colored races. Grossly we underestimate them because we are so grossly ignorant of them. The early missionaries went out thinking we had all to teach and nothing to learn. But we now know that when these races have Christ and education, they will contribute immensely to the fuller meaning of Christianity. The Orient, the parent of all the great religions, including Christianity, will some day lead an ugly, lopsided, materialistic, bloated Occident back to the Christ we profess, but scarcely know. As they planted roses and oranges in California before they came to perfection, we need to plant Christ in Asia before we shall see him in his beauty back in human life. In the twenty-second century the center of civilization will lie around the Pacific, and it is quite as likely to be yellow as white. Nothing will break down our arrogance faster than to face these facts and give the Orientals the respect their potentialities deserve. If I know the Oriental, the thing his soul desires above all other things is to be recognized as the equal of the white.

The second vision which must kindle the imaginations of men is what this world might become if we stopped quarreling and united. Civilization is savagery compared to what it may be tomorrow if we mold tomorrow properly. We have given men the impression that stopping war was like slowing up the machine until at last it comes to a stop, and as Tennyson says,

[1] From an address delivered at the American Board's Annual Meeting, October, 1921.

"The kindly earth shall slumber,
Wrapt in universal law."

You get a picture of a sort of human dead sea. Great heavens, if that is the meaning of peace, let us have war forever! But, thank God, it isn't true. Internationalism summons men, not to slumber, but to awaken for the first time; not to peace, but to the thrill of a greater conquest. These wars we have been having are fratricidal mutinies on our good ship earth; they simply burden our backs with an insufferable debt and drag us downward. In the last war, EVERYBODY was defeated. Internationalism summons mankind to march unitedly forward to the conquest of the universe.

More than ninety per cent of our taxation now going for the ghastly cost of war! Between 1914 and 1918 enough energy of men and money was expended to release hundreds of millions of men from toil forever.

Why should not all men travel? Why should not all men think? Why should not all men live? Why are millions slaves when we ought all to be free men? There is one great, horrid answer: because men fight and cannot get together.

If the dream of a united humanity comes true, then the very kingdom for which we pray will be at hand. But if the dreams of the war departments for whom you pay your taxes come true, they will drag us to hell. Forty years Europe educated her youth to love nationalism. The next forty years we must educate the world to love internationalism; and peace shall come.

The third vision which Americans need to see is the leadership which America ought now to take in the brotherhood of nations. During the war the idealism of America blazed higher than that ever seen in any nation in all history. Then we got caught in the quagmire of petty politics, and for three years mighty Achilles has been sulking in his tent. Now President Harding is leading us forth again. Christian America does want reduction of armaments, but that will not satisfy us; we want to make another Kaiser impossible.

The nations have built a bridge between themselves across the gulf of war, and for two years have waited for America to become the keystone of the arch. There will be no peace until that bridge is finished and America, the richest nation on earth, the most powerful, is sitting in the council of the nations, champion of the weak peoples, intolerant of all national selfishness, beloved, trusted, leading the world toward love and progress. God give our preachers flaming tongues and burning hearts to arouse America to approach a conference which may seal the doom of the world, in the heroic, sacrificial spirit of Christ! God bless our leader, bless our people, make us as big as the awful issues that rest upon us!

PEKING, A SOCIAL SURVEY[1]—A REVIEW

By Prof. HARLAN P. BEACH, of Yale University

THIS is unquestionably the best social survey ever made from the Christian viewpoint in any foreign missionary field. Mr. Gamble took with him to China a sociological training which made him thoroughly competent to conduct the survey, and he was fortunate enough to associate with him Mr. Burgess, who had already done much social work in connection with the Peking Y. M. C. A. Moreover, Mr. Gamble's personality and his ample means enlisted a number of the strongest missionaries and a far larger number of Chinese, who carried out the program in a most successful way. The reviewer was in Peking during four of the months of

[1] *Peking, A Social Survey.* By Sidney D. Gamble, M.A., assisted by John Stewart Burgess, M.A. Illustrated. Pp. 538. New York: George H. Doran Company. Price, $5.00.

the investigation, and witnessed the enthusiams engendered both among the Chinese and the missionary force, as reports were given in many of the churches of the work as it progressed. It may be added that the section of Peking intensively studied was the region in which are the American Board's headquarters; and most of the Chinese investigators were from its constituency. It is thus a Teng Shih K'ou survey, with wider amplifications to cover the entire city.

Peking's 932,557 inhabitants are corralled within a walled enclosure containing, in its twenty-five square miles, an average of more than 33,000 per mile as compared with Boston's 15,600. Moreover, being a one-storied city rather than an Occidental collection of high buildings, the social conditions arising from congestion naturally are most important. Poverty is there also, and though the capital has made almost unbelievable forward strides, its varied needs are still most appealing.

The reader will find here much to satisfy all sorts of interest. The historian will read the too brief story of a capital whose first founding was in 1121 B. C.—and not of legendary history, like Rome's. Where the five subsequent cities were located he can see in an ingeniously arranged superimposition of city sites. Its varied fortunes during 3,000 years are vividly sketched. The physician will be attracted by the health conditions, so marvelously metamorphosed within a few years, and with the incomparable Rockefeller Foundation's hospital and medical school, costing over $7,000,000, as its latest benefactor.

The educator will read with deep interest Chapter VII, and its clear presentation of the institutions which care for 55,000 pupils and students, nearly 17,000 of whom belong to the latter class. Business men will read with no less interest the following chapter, which reveals commercial conditions which are novel, and yet intimately related to similar work here, with a trade guild addition which is rapidly being transformed into a modern chamber of commerce.

Those who know anything about China's former drab life, with no amusements for ninety per cent, and dubious ones for the remaining population, will note with surprise in the new Peking a sort of Oriental Coney Island, with deplorable additions to the nation's former life found in the white-light district, where prostitutes are found to attract the sensual; yet in many cases, students resort to these houses simply to find women with whom they may converse—a performance formerly unknown even among the most irreproachable sections of the population, whose women folk were too ignorant and too prudish to think of such a possibility.

Specialists in philanthropy and penology will find chapters that will "open the eyes," as the Chinese say, as they read picturesque accounts of the miscellaneous institutions which minister to all sorts of social and reformatory needs. Chapter XIII will especially interest American Board friends, as it goes into the details of our Congregational center, Teng Shih K'ou, where its work mainly is. Another chapter by our Mrs. Dean R. Wickes tells the reader of her "Nearest Neighbors in Peking."

The two chapters on the "Church Survey" and "Religious Work" are of course interesting to all friends of missions. Nor is the final chapter, entitled "Peking Community Service," anything more than the logical outcome of so careful a survey, since it was the fruitage in permanent form of an investigation and a natural interest in a new, practical, Christian science. Statisticians and sociological specialists will revel in the 120 pages of appendixes, where a general assortment of almost everything relating to human life may be found in scientific form. Sketch maps of Peking to illustrate a score of studies, and Mr. Gamble's clicking Graflex (camera), add other touches which

are helpful to the volume. He and Mr. Burgess and the host of unprofessional collaborators deserve the gratitude of the Church for so satisfactory a volume, which bears on its first page this acknowledgment, "Dedicated to the Missionaries Whose Work Has Made This Study Possible."

WHAT JAPAN THINKS

Types of Japanese Opinion[1]

Mr. Isoh Yamagata, Editor of the *Seoul Press.*

"All the great nations have been built on imperial foundations. Is it possible that twentieth century Japan will follow the false gods of democracy and freedom?"

Dr. Uyesugi, Professor of Constitutional Law in the Imperial University of Tokyo.

"By acting in absolute obedience to the Emperor's commands, every Japanese may attain the ultimate object of his existence. Only the Japanese race ruled over by the Mikado can hope to construct an ideal polity."

Mr. Yukio Ozaki, a leader of political liberalism in Japan.

"Political parties have many defects, but they are few compared with those of clan cliques and bureaucracy."

Professor Sakuzo Yoshino, Professor of Political Science at the Tokyo Imperial University.

"This scheme of a double government is not constitutional. There has gradually grown among the people a reaction against the bureaucratic class and against its despotism. This has changed gradually to a reaction against militarism, speaking of the people at large."

The Late Premier Takashi Hara.

"The Japanese are not adept at displaying their true selves, and their real worth has hitherto been doubted, often leading to misunderstandings. Steps should be urgently taken to harmonize and reconcile Eastern and Western cultures. We demand equality of treatment and opportunity in all cases."

Marquis Shigenobu Okuma, "Grand Old Man" of Japan.

"God makes no discrimination against any race or any man. Men are created equal and have equal rights. The rise of Japan and the consequent abolition of extraterritoriality have exploded the superstition that the world is to be ruled by the whites."

Baron Shimpei Goto, Mayor of Tokyo, also a member of the Diplomatic Advisory Council.

"It is no fault of the Japanese that they cannot change the color of their skin from brown to white. We are not trying to blend the two races, since its wisdom is in question. We are asking simply that those of her people who are already in America shall be given decent treatment that will make possible the friendship of the two peoples."

[1] *What Japan Thinks.* Edited by K. K. Kawakami. Published by the Macmillan Co., New York. Pages, 237. Price, $2.00.

Rev. Kanjo Uchimura, Independent Christian leader.

"Christianity has already spread its roots deep in Japanese soil; it has become a Japanese religion, in the same sense that Buddhism became a Japanese religion centuries ago. It is notable also that independent Japanese Christianity is really independent, receiving no foreign assistance. If anything, it is looked at askance by Western Christians and by those Japanese who are on their side, while it is still regarded as a foreign religion by the average Japanese, and is made an object of attack as something calculated to undermine national foundations or injurious to the moral ideals indigenous to Japan. Japan is learning and adopting Christian ideas and ideals, not only through loyal Christians, but also through those who were once Christians; for, 'backsliders' as the latter may be, they can never completely shake off the spiritual and intellectual influences to which they once yielded. Take, for instance, such sayings as 'Man does not live on bread alone,' 'Happier is it to give than to receive,' 'God is love,' or the word 'Gospel,' which are on everybody's lips nowadays. They are Christian not only in idea but in the form in which they are said."

A JAPANESE CHRISTIAN APPEAL

The Congregational Churches of Japan, this tenth day of October, in the year of Our Lord nineteen hundred and twenty-one, at Tokyo, in Thirty-Seventh Annual Meeting assembled, to whomsoever it may concern, do hereby make public declaration:—

That since the Armistice of the World's War we have been expecting to bring about the New Era of eternal peace, when each nation would fix upon the Spirit of Righteousness and Humanity as the fundamental principle on which to organize its government; and when by mutual understanding and by coöperation all nations would realize the ideal of Human Brotherhood.

To our keen disappointment the general post-war conditions of the world seem to be under the domination of the outworn ideas and habits of bygone ages, a domination which seems to threaten the destruction of those ideals recently won by noble sacrifice; hence the present is a most opportune time for the Christians of every country to rise up in their faith to do their part in making the world safe for Humanity.

As when the League of Nations was under discussion, so now, when the Washington Conference for the Consideration of the Problems of the Pacific has been called, our keen interest has been aroused. We recognize this conference for the limitation of armaments as one means of realizing our final purpose of complete disarmament, the establishing of the Kingdom of God upon earth, according to the will of Our Divine Lord, the Prince of Peace; and we pray that this may prove an opportunity to unfold the future blessings of our country.

We would stress our belief in the vital necessity for the Christians and the World at this time to unite their efforts in rendering every possible service towards making the conference successful.

"Then Fujiyama emerges—a delicate, majestic, and lonely form. And, seeing how it stands, with no clutter of foothills around its base, no confusion and rivalry of lesser peaks, a sheer ascent from sea to sky, I thought I had never seen a mountain so beautiful—even more beautiful than the mightier cone of Popocatepetl or the starry heights of Orizaba."

Marjorie Barstow Greenbee in "The Eyes of the East."

LOCAL COLOR

Non-Missionary Sketches from Missionary Letters

A Japan Print Picture

ON that first morning, in the harbor of Yokohama, Japan emerged delicately from the seas. The rain was falling in what seemed more a downpour of mist than water, and through it I saw a terraced green landscape, and people in straw raincoats who moved like animated haystacks, and paper umbrellas of red and blue and yellow, which bloomed out of the rain like great, gaudy flowers. Yet so remote and quiet was it all behind the veil of falling water that the little yellow men in brass-colored raincoats who stepped out of the rain, glittering and dripping, to inquire about our ancestors and question our right to enter Japan, seemed to come from some dim void and to have no earthly place and habitation. So, before I had recovered from the long dream of the sea, I awoke to find myself in a rickshaw drawn by a lively little fellow in a great, bowl-shaped hat, who moved as if his feet were made of rubber. . . . The rain had ceased now, and all the land was steaming. . . . A group of girls with architectural coiffures stopped to point at us, and titter at our complexions and costumes. A band of schoolboys in speckled kimonos, rosy and smiling, paused in our path, and, moved by some inexplicable impulse, saluted all together, awkwardly, like mechanical dolls. The half-derisive welcome of the populace had to my ignorance the very essence of courtesy.

The Original Sociologists

I THOUGHT I was going to be a pioneer in sociology. I am one of the very first specialists, but I come out to find what extensive beginnings have already been made in many fields by many sorts of workers. It is fascinating to find

that the most far-visioned and progressive members of our group, and the ones least patient with the divisive and conservative influence at work within the missionary body, are our own white-haired patriarchs, who have been out here for from thirty to fifty years!

An Illuminating Stroll in Peking

WHILE we are walking a mile and a half we may see more of what China is like than I can describe in many letters: The broad, well-paved street, leading to the Hata Gate, which in the past ten years has replaced the succession of mud-holes; the hundreds of rickshaws, carrying many foreigners as well as Chinese, perhaps a Marine from our Legation, or a German business man, or a Manchu lady in gorgeous apparel of blue and scarlet silk, her hair surmounted by the sky-scraping headdress worn only by the Manchus; the narrow little *hutungs,* or alleys—real Chinese streets, often so narrow that with an umbrella you can touch both sides at once—running off from the broad highway at intervals of about a block; the peddlers and traveling restaurants, shouting their wares in a way to make an Italian fruit-vender pale with envy; the innumerable donkeys, carrying loads of all kinds, from men whose feet nearly touch the ground to piles of brush which partially obscure the patient little beasts from view. Those which are not on the go are hitched to shop doors, their little bells silent, or perhaps shaken by the vibration of a succession of healthy brays.

Shops line the road on both sides, their ornate fronts often gilded and carved in a manner which must be quite expensive, and covered with Chinese characters which I certainly cannot read, and I doubt very much if you could. Here comes a man carrying on either end of a long pole over his shoulder twenty or thirty empty Standard Oil tins which rattle with his shuffling gait as I have also supposed a Mississippi River steamboat did in the days before the war.

And all the while there is the constant procession of two-wheeled, springless carts, drawn by horses whose harnesses seem to consist mostly of odd

THE BUILDING CONTAINING THE RELIGIOUS AND SOCIAL HALL

Peking Union Medical College

pieces of rope; or the Peking carts, also two-wheeled and springless, but by virtue of a miniature prairie-schooner-like canopy the vehicle of the more aristocratic; or the little cabs of the very *élite,* with their clanging bells and footmen, who really are footmen, running ahead or beside the horse, clearing the way as if neither the bell nor the driver were equal to their jobs.

If it were early in the morning, we would doubtless meet one or more camel trains, of four, eight, or even twelve beasts, from the Desert of Gobi, or from some other part of Mongolia or Tibet. And whatever the time of day, there would always be the two *pailus* (pie-lows), or memorial arches, one of wood brightly painted and decorated, just at the beginning of the "Legation Glacis" —that section of land surrounding the legation quarter which since 1900 has been kept clear of all buildings—and the other a more pretentious arch of stone, just below the Y. M. C. A., to the memory of Baron von Ketler, the German Ambassador who lost his life in the last attempt on the part of the foreigners to get in touch with the Chinese Government at the opening of the siege in 1900. The latter, by a twist in exegesis quite typical of the country, is erected, as many Chinese will tell you, to the memory of the men who killed Van Ketler!

Travelers the world over say that the only city which for cosmopolitanism can vie with Peking is Constantinople; but that, for interest, Peking easily stands first.

HELPING YOUNG JAPAN CLEAN UP

THE DANGER OF "HOLDING OUR OWN"

By JAMES E. McCONNELL, D.D.

IN the promotional work in behalf of the United Missionary Program, it has been made clear by most of those who have participated therein that what is being asked for does not include any considerable margin for advance. Resources that are needed, and for which leaders and pastors are pleading, do not contemplate much more than the maintenance of missionary work on the basis of outlay called for during the pre-war period.

Even if the goal thus indicated were to be attained, there would be a distinct peril in not determining to put forth every reasonable and heroic endeavor to compass a great deal more than is indicated by the phrase, "Holding our own."

This peril may be illustrated from the history of the Great War. Some one has asked when Germany lost the war. It was when her commanders and armies faltered in their forward movement toward Paris; it was when they fell back and entrenched themselves behind the "Hindenburg line." Here they were in a position to hold their own; here they did hold their own during a prolonged period. But in simply holding her own Germany was in reality losing ground. Her soldiers lost the courage and incentive that they possessed when they were going forward; her people at home became aware of the static nature of the campaign, and slowly reached the decision that such an effort was not worth the cost that had to be paid.

To refer to a specific instance on the foreign missionary field, Rev. Watts O. Pye is in charge of a promising work in China. He is a capable, statesmanlike missionary, as well as a consecrated Christian. He asks for reënforcements both of workers and money, to the end that opportunities afforded him in that far-off country may be improved. If we say to him that he must be content to hold the ground already gained without attempting to advance further, do we not deprive him of the enthusiasm and the inspiration that would be assured if he were permitted to go forward in his enterprise?

The illustrations that would apply to the work at home are perhaps not so specific, and certainly not so romantic. But let us visualize a home missionary pastor in some Western field who has an opportunity to build up a strong church upon the basis already erected, through a more liberal Home Missionary grant or the assistance of the Church Building Society. If he is told that he must be content to hold the ground already gained without any thought for the present of advancement, can there be any other result than that he will be depressed and hindered in his undertaking?

We who are among the church people at home may be likened to the inhabitants of a country who remain behind while their soldiers go to the battle front; are we not harmed and discouraged when we fail to provide the workers and the means whereby our missionary enterprise may go forward at home and abroad? It was once claimed that the failure to apply a certain theological test would "cut the nerve of missions." A failure to advance will actually accomplish what was pure fiction in relation to the theological test just mentioned.

It is still true that nothing succeeds like success; and nothing fails like failure, unless it be the state of being satisfied with what we have. By ceasing to go forward, we actually lose faith and grow faint of heart. "The psychology of standing still is fatal to the spirit of vim and vic-

tory." Neither a local church nor a denomination can stand still without being subjected to the danger of retreat. We must equip ourselves with the spirit manifested by the soldiers when they were going "over the top." We must never be content simply to stand still or to hold what we have. Only by an aggressive forward campaign that will have in view the subjugation of the whole world can we hope for that addition to our courage and that increase of our faith which will enable us to overcome.

THE FRENCH WITHDRAWAL FROM CILICIA

From an American in Turkey

THE announcement has been made in terms that leave no doubt. The French are to pass over the administration to the Nationalists and withdraw before January 5, 1922. It is impossible to describe the benumbing effect on the communities. The fact that no assurance for guaranteeing the safety of the non-Moslem races has been given has caused the deepest consternation. Even after the massacres of 1909 the feeling of hopelessness was not so great as this that has taken possession of the people.

This time it is not alone the Armenians; the other Christian communities are in as great trepidation, as well as large numbers of Moslems. The three Armenian communities (Gregorian, Roman Catholic, and Protestant), the Chaldean, Old Syrian, Greek, and many Moslems (Turks and Fellahin) unite in appealing to the French authorities—pointing out what they believe will be the result of withdrawal without guarantees for the safety of the Christian communities and Moslems who have been loyal to the French administration. They feel the situation to be desperate in the extreme. They claim, and with justice, that the French occupation and administration has developed a situation in which it will be quite impossible for these communities to remain safe under Nationalist government. In the estimation of the Nationalists they are condemned already because they have been partisans of the French administration and enemies of the Nationalists; or, in other words, they will be considered traitors to the Turkish government.

In a recent issue of *Yeni Adana*, a paper published in Bozanti, the Turkish Kemalist capital of Adana, the Armenians were warned: "We hear of preparations by the Armenians to emigrate. Have patience. When we come we will have accounts to settle, after which you may think of emigration."

This was put in brutal form, and there could be no doubt of the meaning. The press of the paper was entirely in *red*. The tone was *crimson*. But the most serious element is the attitude of mind of all the communities. The Christians and anti-Kemalist Turks have absolutely no confidence in the Kemalist, and can have none. They believe, and have every reason to do so, that the Turks will repeat what they did after previous massacres, notably after the Adana massacres of 1909.

The withdrawal of the French force, which has maintained tranquillity along the zone of railroad from Mersine through Tarsus and Adana and Toprak Kallah and Deurt Yol to Alexandretta, will throw these towns into the hands of the Kemalists, leaving the inhabitants without protection further than the "word of honor" of the Nationalist leader. It is veritably making a pack of angry wolves the guardians of terrified

sheep. The hearts of the one group are steeled to revenge, the hearts of the other groups are become as water.

There are about 60,000 Armenians, 2,000 Syrians, 5,000 Greeks, 8,000 to 10,000 Turks and Fellahins in Adana city who are in this perilous state. I am not sure of the numbers in Mersine and Tarsus. I should judge there must be about 10,000 Christians in Djihan, Najarli, Osmanieh, and Deurt Yol. In round numbers I would say that about 100,000 people (Turk and Christian) in the Adana district are thrown into a position of the very gravest danger by the withdrawal of the French without making efficient provision for their protection. To this count must be added Aintab, the situation of which will be even worse, if that were possible, because the Armenians fought desperately against the Turks, and under French lead destroyed much of the Turkish quarter.

A deputation composed of representatives of the Armenian, Syrian, Chaldean, Turk, and Fellahin communities waited on the French general. They appealed for effective protection or permission and facilities to emigrate *en masse*. They dreaded hostile action on the part of the Kemalists the moment the government was passed over. The general expressed great sympathy and took occasion to assure them that for the next two months the situation was in his hands, and nothing could be done concerning the action of courts of law, freedom of travel, or drafting into the army, etc., without his knowledge and endorsement. For two months this gave considerable assurance. The burning question is, What will be the situation then?

This killing of hope, this absence of confidence, this dread of revengeful action, this threatening attitude, this desperation of the thousands of non-Moslems, this stagnation of all business, is causing a paralysis that is of the very gravest import. It is not that we anticipate massacre on the arrival of the Nationalist forces. The danger that threatens is the absolute impossibility for these communities to live in any sort of confidence and tranquillity under the present circumstances without the presence of a paramount power that would hold the balance fairly even. There is absolutely no assurance.

November 5, 1921.

THE "CHINO" IN THE PHILIPPINE ISLANDS

That the Philippine Chinese, peaceful, industrious, and intelligent as they are, live in the Islands on sufferance is probably due in large part to the fact that they have an instinct for money-making. They number at present between 70,000 and 80,000, as against 10,000,000 Filipinos, but they are the wealth-creating and wealth-holding class of the Islands. Filipinos own most of the land, but Chinese —75 per cent of them from Amoy and the remainder from Canton— carry on 80 per cent of the commerce and industry. There are 3,000 Chinese firms in Manila and 7,000 in the provinces of the Archipelago. They range from the shops that do a penny business in little household necessaries to the largest mercantile, manufacturing, and import-export companies. . . .

Chinese control of business enterprise in the Islands would hardly be possible except for temperamental differences between Chinese and Malay. The energetic, industrious, thrifty Chinese has a natural advantage over the indolent Malay, whose lack of initiative and whose love of pleasure and of picturesque display make it less easy for him to acquire money than to spend it.

Walter Robb in "Asia," November, 1921.

FOREIGN DEPARTMENT

ASSIGNMENT OF FIELDS

The Foreign Department of the American Board, consisting of Sec's. James L. Barton, William E. Strong, and Ernest W. Riggs, after careful consideration and conference, has divided the correspondence of the Foreign Department with the various fields as follows:—

Dr. Barton to have the correspondence with Japan, Micronesia, the Philippines, the Balkans, Czechoslovakia, Spain, and Mexico; Dr. Strong with India, Ceylon, and China; and Mr. Riggs with Turkey and Africa.

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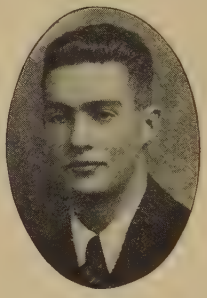
JAPAN

W. S. Clark, 2d, Welcomed to Sapporo

Mr. William S. Clark, of Cambridge, graduate of Amherst, 1921, is grandson of Pres. W. S. Clark, the American who helped found Sapporo Agricultural College on the northern island, Yezo, Japan. He sailed for Japan in August, 1921, and writes a month later of his welcome by the students and Christians for whom he expects to work in Sapporo:—

SAPPORO CHURCH, JAPAN

"Here goes for my first letter to you from Japan. I feel the impulse



MR. CLARK

to write thus soon because of the splendid occasion here last night. If that occasion meant as much to Sapporo, or at least to that part of it which was present, as it did to me, and if it gave to those attending as deep inspiration as I myself felt, I believe it will mark a genuine strengthening in the spiritual life of this place and a real advance in the growth and influence of the Christian work. The occasion was a welcome extended to me by the Sapporo church, but participated in by members of various groups in the community. Most of the speeches were in Japanese; mine was not, since my command of the language is not yet perfect! I received the main purport and spirit of the addresses only, yet from the atmosphere of the gathering alone I could have felt the spirit of that assembly without understanding a word.

"It seemed to me that, while of course the occasion was a welcome to me, it was just as truly a tribute to the lives of influence, spiritual and moral, which have come out of America in Christian friendship to aid the people here to a higher plane. Par-

ticularly the vital part Amherst town, and, in supreme place, my grandfather, had in the molding of the life of Sapporo and the Hokkaido, and even farther afield, was emphasized by all the speakers of the evening. All in turn laid at my feet the challenge and the responsibility to carry on to fruition the seeds of Christian influence sown these many years ago, in the youth of this place and of the Hokkaido. The time is ripe; the youth are eager. It is up to me to reap the harvest as large as the extent of my abilities to bring it in.

"But what impressed me most of all was the beautiful Christian fellowship and purpose which filled the air. All the speakers pledged the heartiest coöperation of the groups which they represented in work I might do for the students. The extension of Christian influence among the young men there was the earnest desire and goal of the whole Christian community, in striving for which they one and all would back me up in every possible way. I think all present felt that this task was a vital one in increasing power for the church, and that my undertaking of it, if properly grasped, would put new life and zest into the Christian work here among the churches, and add much strength to the cause.

"What was to me one of the most striking and impressive moments of the evening occurred after the formal service of the evening in the church proper was ended, and we had adjourned downstairs for refreshments and an informal gathering for social talk. One of the university students —a member of the Kumiai Church —arose and gave a little speech in *English*. It was not a prepared talk, but had, I believe, been inspired by the service that evening. He extended a welcome on behalf of the students, who were most happy to have Mr. Lane (the new English teacher at the university) and myself come to help them. They are eager, he said, to get into close personal relations with us, feeling that such contact will be for them a very uplifting influence. Theirs is a spirit of sincere cordiality and a warm desire for brotherliness and friendship. His short speech was as stimulating to me as any, because it showed so plainly the student heart as I believe it to be.

"The church auditorium was very prettily decorated for the meeting, with the flags of various nations hanging from the balcony and fastened upon the side walls. Behind the pulpit, on the wall, an American flag was placed, and above it, in gold letters, the parting words of my grandfather to the students, 'Boys, be ambitious.' This setting pleased me very much, and was surely particularly appropriate to the spirit of the evening. The hall was well filled with people. I should say there were 150 present. I feel very happy that the occasion could be made such a helpful one, as I believe it was, for the Christian work here in Sapporo."

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INDIA

A Substitute for Robbers' Sport

Rev. Burleigh V. Mathews, of the Madura Mission, writes of the work among the Kallars (Robber Caste) as he is seeing it. His words are of interest:—

"We have been busy, this summer, with Kallar schools, newly established in our Circle, and trust they may fulfill the hopes of the police department, with whom they originated. The Kallar boys, and girls too, are quite as bright as other children, and are getting on well in school. One place in which we opened a school in April, now has an attendance of Kallar girls amounting to twenty-five per cent of the total, which we consider rather remarkable. The children of that school can recite Bible verses, read and cipher, and do their songs almost as well as those of some other schools who have been under instruction for years. Given a really

good teacher, we can work wonders among the Robber children in a very few months. It will pay to do it, for the thing they need is some interesting employment that will absorb their attention and keep their minds off robbery. That has been to them what baseball has been to us, the great outdoor sport. But they will gradually drop it as it becomes unpopular, and as suitable substitutes are offered them. The present generation, trained in school, will have something better on their minds when they grow up and can utilize their energies in more productive channels."

*

Plans for Teacher Training

In a letter from the principal of the Theological School of Pasumalai, Mr. Banninga, occurs the following glimpse of the forward look which the Pasumalai men are taking:—

"I thoroughly believe in the idea that our greatest advance in the future in educational work will be along the lines of normal training. Government will more and more take over the village schools, and the day may not be far distant when elementary education will be compulsory, and then we shall be left with only our boarding schools for Christian children and with our higher institutions. Then the only influence we shall be able to exert in the realm of primary (elementary) education will be through the teachers for these Government schools that we can train. But if we can train Christian teachers for these Government schools, there is no reason to fear that our influence in the village will materially lessen. We have seen Christian teachers in Government schools who are doing just as big a service for Christ as any teachers in the mission schools. It depends on the man more than on the school.

"There is a great deal of talk in South India about opening a Teachers' College for training Christian graduates. The Madras Representative Council and the Educational Council have both approved of the idea. No place for the college has as yet been selected. But the fact that Pasumalai is practically at the center of the Protestant Christian Community in the Tamil Country; that Pasumalai has now the largest training school for Christians in South India; and that it has a high school which can easily become the practicing school for such a college, all make it desirable that Pasumalai should be chosen for such an institution.

"Naturally, in spite of all that we now have here, it will still take considerable money to start this additional department. It is also undesirable that one mission should have complete control over such a school. Hence we were glad to hear that some members of the Methodist Mission are willing to consider uniting with us in such a work."

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TURKEY

MARASH

"There is a bottle. It is tightly stoppered. Still the sunlight of God's love and care comes in to us and we hum busily at work."

From a personal letter.

*

CHINA

Schoolboys in Foochow

Rev. Leonard J. Christian, of the educational work in Foochow, in a letter received November 16, says:—

"Today is Independence Day Celebration for Fukien Province, and naturally the boys of Foochow College Middle School and Higher Primary Schools are enjoying a holiday. Our school work is well under way and running smoothly. The Higher Primary Department of Foochow Col-

lege has the largest enrollment in its history, and, besides the large number accepted, we had to close registration at noon on Registration Day and turn quite a number away because we lack rooms for those seeking entrance.

"We received boys from Shanghai, Hongkong, Swatow, and from many places in Fukien Province. The Middle School has an enrollment of over 190, even after they turned over two of their pre-Middle School classes to the Higher Primary Department. This surely is the day the Christian Church has been praying for, and the opportunity of molding young lives for the Kingdom was never greater."

BABY SISTER GETS A SWING

Boys' Work in Foochow

It is a pleasure to reprint, with the convincing picture of the Chinese boys and their leader given herewith, a section of an article written by our Rev. Otto G. Reumann, of Foochow:—

"If America has Boys' Work, with its thousands of boys, why shouldn't China, with its young millions? Of course, if you think you can do Boys' Work only when boys have a certain education, when they have a certain amount of leisure time, when they have a building to which to come to play games and get a 'swim,' why,

TRAVELERS' JOYS IN SHANSI

Mr. and Mrs. F. M. Price in the sedan chairs on their way to a railway station twenty-five miles from Tsinanfu. Mr. Lilju, who sent his men and sedans for their conveyance, rides on ahead on his own motor cycle

then there isn't any Boys' Work here. For, it will be a long time before a great majority of boys will have leisure time after school, before it will be possible to take hikes under sanitary conditions, before there will be loose wood enough in the forests to kindle a fire, before we can find boys who have money enough to go camping in the summer, or before we have men enough interested to put up buildings for boys in which to have games, a gymnasium, and perhaps even a bath —which wouldn't be amiss. Yes, if you wait that long you'll never have Boys' Work, and yet, the thing that is most essential for Boys' Work is B–O–Y–S, 'Boys,' and we 'sure have 'em.' Given the boys, we can add the 'work' and make it Boys' Work.

"The very fact that there are thousands of boys who never see a Day School; who know nothing but work, shows to me, they need Boys' Work more than any one. A little touch which a boys' club could give, might be the spark of joy in their life. It might also be the spark that would start them up out of the realm in which they find themselves. Naturally, the program must be different than that in the States, but the work is none the less important.

MR. T. C. WANG AND HIS BOYS' CLUB

"Boys' Work? Yes, indeed! The work of T. C. Wang, a born boys' worker, now in America, has demonstrated that Boys' Work can be done. Witness, the *leaders' training class* he had this past year, the students organizing seven *boys' clubs;* witness, the *deputation trip* to a village and the work with boys; witness, the Day School *athletic meet* conducted by students; witness, the *service club* of leaders with its predominating influence in the college; witness, the *Arbor Day celebration*—the work of the various boys' clubs; witness, the *health campaign;* and, last but not least, witness, those sixty students going out this summer and establishing thirty *Daily Vacation Bible Schools* and putting their boys' work in practice; witness, the whole *spirit of service* and desire of those students to work with their younger brothers for the good of their country and their God. Is there any question that we not only have 'Boys,' but also 'Boys' Work?'

"And the best part of it is that we don't need a lot of money or equipment. Of course, we wish we had some playground space; some Boys' Work literature; some basket balls and games; a supervisory director of playgrounds or a Boy Scout Executive; perhaps even a central Boys' Headquarters in the 'Y,' all of which takes money. Or to be able to send a man or two to Nanking for training. But that's where friends back home can help, and I'm not worrying about that.

"Boys' Work? Yes, indeed. In the mission schools and outside; through Boy Scouts and clubs, through student leadership expressed in service to go out to work for their younger brothers for a better China. In the words of Mr. Wang, taken from his graduating thesis on Boys' Work: 'May the vision be fulfilled and the dreams come true that Foochow as

SHENSI INTO SHANSI

a city shall produce strong, new citizens of China. That China shall be a new nation, a world blessing, and shall stand for peace, and the Peace Maker, Jesus Christ.'"

*

THE BALKANS

News from the Bulgaria Branch

We are grateful to Rev. E. B. Haskell, D.D., for the following news items from Samokov:—

"Rev. R. H. Markham, who is now at the head of the Bulgaria Branch's publication department, began in June to issue a modest monthly periodical of sixty-four pages, entitled *Seme*, 'Seed.' One object of the publication is to keep in touch with graduates and former students of the Samokov schools, many of whom live in an environment void of those ideals which surrounded them in Samokov. The magazine not only carries them news *about* their Alma Mater, but reading matter tending to perpetuate her influence over them. Its originality and fine quality already are beginning to make the Bulgarian *inteligentsia* 'sit up and take notice.' Mr. Markham's remarkable command of the language is showing itself in free verse which he contributes to *Seme*, and through which, in humorous guise, he sends home some telling truths.

MR. HASKELL

"From July 20 to 28 a 'convocation' of missionaries and native fellow workers was held in Samokov at the mission's invitation. An especial effort was made to secure the presence of the pastors' wives, whose opportunities to attend inspirational gatherings are very limited. Those whose small children could not be left behind were invited to bring them, and two girls were employed to care for the tots during meeting hours—a private gift of $5 from an Oberlin friend providing for this expense. A larger, unsolicited sum, put in the hands of a missionary by a farmer's widow in Ohio, made possible the holding of the convocation, for whose expenses there was no American Board appropriation. All twenty-three pastors and preachers in the Bulgarian field, and two or three candidates, were present; all the wives but three, who were detained by sickness, and all seven Bible readers. A few laymen active in Christian work also came. Some missionary families boarded at the convocation dining room, so that the wives might be free for the meetings. The average at the tables was 100, including children.

"The daily program consisted of a Bible hour, followed by a lecture,

A SANITARY HAIRCUT

May be secured any market day morning at Su Family Bridge

and then an hour and a half of discussion from the floor. The women had a Bible hour with Miss Baird each afternoon—a course of serious study, culminating in an examination. In the evening there was another lecture and an hour of discussion. The morning Bible hours, led by the writer, were occupied with the prophets Amos, Hosea, Isaiah, Ezekiel, Daniel, and Jonah, giving to all but two or three of the native workers their first inkling of modern critical methods. One day was devoted to work for and with young people, one to religious education, one to social Christianity, one to women, one to native self-support, one to parish evangelism, etc.

"Were Isaiah here today he would sing, 'How beautiful upon the mountains are the wheels of the flivver that bring us good tidings.' To an old 'stager'—or rather, horse and mule-back-rider—there seems something unreal in stepping into a comfortable car with three preacher companions, leaving Samokov at noon and arriving the same evening at the Razlog district; whereas one used to plod alone on horseback two long days and a half and spend two nights in bug-infested khans. And one fairly rubs his eyes to find himself motoring over the very spot where Miss Stone was captured by brigands in August, 1901. Such transformations have the Bulgars made in the roads since the Turks pulled out nine years ago. The four of us reach the five Razlog churches and accomplish in two days what used to require eight days for one—then rush back in seven hours to resume our editorial, pedagogical, and other labors.

"Almost every good-weather Sunday this summer Rev. William C. Cooper has taken a group of singers and a baby organ to one or another village and held a service on the village square, reaching hundreds of attentive listeners. When I first came to the country, such an evangelistic party would have been driven out of most of the same villages with sticks and stones. Aside from outdoor meetings, one can get the use of theaters or club rooms filled with large audiences, in most places lacking evangelical church buildings. Truly the fields seem white to the harvest—and Mr. Ford's machine is one kind of harvester.

"Mr. Cooper has now reoccupied Philippopolis station, which had been without a missionary for nearly four years. He has taken his auto there—or it has taken him. Mr. Woodruff's is in Sofia and Mr. Markham's alone is left to meet the needs of Samokov station, with four missionary families, four single missionaries, and two schools with twenty-four teachers and 300 students. Should any friend wish to bestow the hand of a 'tin Lizzie,' I know at least one Barkis who is *very* willin'."

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THE PHILIPPINES

THE NURSE AND THE MISSIONARY BABY
Mission Hospital, Davao, P. I.

THE BOOKSHELF

China, Captive or Free? A Study of China's Entanglements. By Rev Gilbert Reid, A.M., D. . New York: Dodd, Mead & Co. Pp. 132, with appendices and index. Price, $3.00.

The author of this book, Dr. Gilbert Reid, is the Director of the International Institute of China. As such it has been his task to study and to promote international relations between the Chinese and the citizens of other countries resident in or passing through China. At the Institute's headquarters in Shanghai he has maintained a platform of free speech for the exponents of all religions and of all types of governmental and national life as they have been willing to meet and to exchange views with one another. In this relationship Dr. Reid has had exceptional opportunity to meet not only the notable men of China, but leading citizens of other lands who have visited that country on errands of importance. He has read widely, observed much, reflected eagerly upon the course of events. And he has set forth in his book what he feels to be China's case against the world; the way in which she has been misled and exploited by the Great Powers.

He has a case against all of them; against the United States as well as Japan; England as well as Germany. The United States was a guilty party with Japan in forcing China into the Great War. The impartiality of the author is evidenced rather by the way he blames everybody than by a judicial tone in weighing evidence against each. To him Germany seems to have been the least offensive in her treatment of China. The only nation against which he does not bring a charge of exploitation is China herself.

It is true she has suffered much from outside encroachments. But if China is indeed "captive" rather than "free," she is herself largely responsible for that fact. She has been despoiled, but again and again it was the greed or the personal ambitions of her officials that provided the opportunity.

Dr. Reid's book is keen, outspoken, vigorous; packed with information; abundant in reference to authorities. Indeed, it so overflows with quotations —there is scarcely a page without one or more of them—as to somewhat mar the unity and directness of the treatment. Its chief value is as a compendium of events affecting China during the years of the Great War and the reactions thereupon of one who describes himself as having suffered not only "for China, but with China." Which is to say that the author found himself more pro-German than pro-Ally in his attitude toward the dealings of Western nations with China during War years; and in consequence felt himself undergoing some persecution from the diplomats of the Allied and Associated Powers.

W. E. S.

The History of the Wesleyan Missionary Society. By G. G. Findlay, D.D., and W. W. Holdsworth, M.A., B.D. Published by the Epworth Press, London. Each volume about 500 pages.

This is the centenary history of the Wesleyan Missionary Society. The first volume describes the development of the Society at home during the first hundred years; the second volume gives an account of the earliest missions of the Methodist Church (England), resulting in the now independent churches of the same faith in the United States and Canada; the third volume takes us to Australia, New Zealand, and the South Sea Islands. Only three volumes of the five have thus far been published. The work is gradually being carried to completion. It shows true British thoroughness and brings credit upon the Wesleyan Society. We wish that we had space here to give more detailed attention to this great work.

The Lure of the Leopard Skin. By Josephine Hope Westervelt. Published by Fleming H. Revell Co., New York and London. Pp. 240. Price, $1.75 net.

The aim of the book seems to be the exaltation of the foreign missionary; the means to that end is an adventure tale. The hero is an American Rhodes scholar, hunting lions and leopards and doing research work along the trails made famous by Theodore Roosevelt in East Africa. He comes across a missionary camp; sees the missionary at work; catches the missionary spirit himself; and falls in love with a real live missionary lady, such as are found everywhere on the field. We agree with the publishers that the story has its "thrilling" episodes, and the romance its "delightful" features.

The Arabian Prophet. Lin Chai-lien's work. Translated by Isaac Mason. Printed by the Commercial Press, Ltd., Shanghai. Copies obtainable through Fleming H. Revell Co., New York. Pp. 306. Price, $2.00.

This is a translation of the standard life of Mohammed in Chinese, written some 200 years ago. The history is based on the Arabic records, yet the Chinese viewpoint is emphasized. In the Appendices the introduction of Islam into China is dealt with. Some description of its beliefs and practices is given. The whole forms a useful contribution to the study of Mohammedanism in China.

As Dr. Samuel Zwemer, who writes the foreword, points out, the translator gives English readers here their first opportunity of studying the great Arabian prophet through Chinese spectacles. The familiar story of Mohammed seems to have been considerably modified by Chinese ideas and ideals. It shows the effect of Chinese environment—just as everything else does that China absorbs.

The Eyes of the East. By Marjorie Barstow Greenbee. New York: Dodd, Mead & Co., 1921. Pp. 420. Price, $3.50.

On the whole this is an unusual book of travel. The author presents the two great civilizations of the world that are now coming together in the Far East. Her sketches of the types of personalities that emerged from the changing throngs upon her path in China, Korea, Japan, the Philippines, and India are remarkably faithful for a traveler, and her ability to show the white man "shaped and subdued to the environment of the East" furnishes much thought as well as diversion. She has generally written only of those facts and people that would be interesting, "if fictitious." Certainly we must credit her with considerable success in presenting not only the pageantry of the East, but also a good deal of the common heart of humanity.

The most unique feature of the book is a personal romance—culminating at midnight in a betrothal on the summit of the Peerless Fuji. There is a bit of plot, too. Missionaries figure constantly in the story, whether accidentally or otherwise we cannot say.

THE PORTFOLIO

A Guiding Foreword

It is indeed a moving experience to find how simply and ingenuously the friendly and informed American overture is received by the best of the Chinese. . . .

The human reconstruction of China must engage a varied leadership: missionaries who, deeply convinced, may return for special study and preparation; new recruits from among trained social workers in America who shall feel that they serve their own country none the less in going as its representatives in a great moral adventure; established Chinese citizens, and especially Christian laymen who shall come to have concrete, living experience of the meaning of their faith; above all, Chinese students,

men and women, in American colleges and in those several spirited reproductions of them which are being built up in China. . . . It is particularly interesting that all of these types of persons are already joined together in a project for centralizing the study of social conditions and preparation for social work for Peking in the noble university which is being built up by the united Christian forces in the capital city.

The great humanitarian demands of Europe upon America are subsiding. The awakened instinct for world service must not and will not subside. China is calling. The vastest of the republics is in the making. The United States has proudly espoused the duty of protecting China. She must above all be protected from within.

Robert A. Woods, South End House, Boston, in "Peking, A Social Survey."

A Missionary Point of View

What the armament conference needs is the revelation of American public opinion upon China's ten demands. Their justice no one questions. Three practical questions complicate the situation. In some quarters Japan's necessity for territory into which to expand is pleaded as an excuse for her retaining her hold upon portions of China. A confusion of thought marks this consideration. For no possible obstacle opposes the peaceful penetration of the Asiatic mainland by Japanese. It has been proceeding for decades, and its promise for the good of Japan is limitless. All her population might flow into northeastern Asia and harm no one. The door has been and is wide open. But this does not involve her ruling one foot of Chinese territory through forceful conquest. In time commercial penetration of China coincident with marvelous expansion of manufactures in the homeland will reward the policy of Japan's foregoing all military grip upon portions of her neighbor's preserves. As for the plea that Japan cannot withdraw her troops until China has given assurances that order will be maintained, it is well to recall the counter-contention that on more than one occasion Japanese nationals have been encouraged by the presence of their country's troops to incite disturbances, apparently in order to justify forceful reprisals. It is a serious question whether Japanese forces in China have averted or occasioned more disorder, with the balance, say some authorities, in the latter direction.

The second question concerns misrule in China. The best thing that could happen to that republic would be for all foreign nations to cease exploiting her selfishly. Close up alien post offices, restore territory taken by force, and extra-territoriality as fast as can wisely be done, grant China her right to frame her own tariffs, encourage her to manage her own railways and industries, let foreign capital flow into the country to cooperate with her financial concerns, and, step by step, civil discord will cease and the nation begin to develop. The Far Eastern question can best and most quickly be settled by America's throwing all the force of her public opinion to the support of the ten demands voiced by the Chinese delegates at the Washington conference. The way to exert this force is to bombard our four delegates with personal messages urging them to back up these demands.

The third question, and, in some respects, the most vital to American influence in Asia, is the righting of our nation's attitude toward Asiatic peoples. The task is a simple one—equality of treatment of all aliens. This does not mean throwing open our doors to immigration. Senator Sterling, in Senate bill 1253, has devised a very wise solution of the difficulty, a perfectly fair expedient by which our national opinion may close the door to any foreign people. The great virtue of this bill is that it treats all aliens who are legally resident in America exactly alike. Its

passage would take the Asiatic question out of politics, and, at the same time, save the face of both China and Japan. If Congress should enact this bill it would do more to place the interrelations of America and the Far East upon an ideal plane than any other possible measure. Here again, if our citizens should let their minds be known to their representatives in the federal Senate and House, one more notable victory of public opinion would soon be achieved.

Rev. Doremus Scudder, D. D., in the Boston "Herald," December 3, 1921.

How to Win the Philippines

As I am only six years old and cannot write a letter myself, I have colored the picture for you and have asked my mother to let you know that I want you to send this $5.00 to the Philippines to help build the school at Manila so that the boys and girls there can learn just as much over there as I can in the schools here.

This money is the interest on Liberty Bonds with which I always buy War Savings Stamps, but this year I want the children of the Philippines to have it. I hope that you will get lots and lots of money to take back with you.

From a little lady supporter of Dr. Laubach's work in the Philippines, December 1, 1921.

The Bible in Greek Forbidden

There is at present a very unfortunate attitude on the part of the Hellenic authorities toward the work of the Bible societies in Greece. Most of our readers are aware of the fact that some twenty years or so ago the Hellenic Government inserted in the Constitution an article forbidding the sale or distribution of any translation of the New Testament, or of the Old Testament other than the Septuagint, which is considered by the Orthodox Church as superior to the original Hebrew. At least as early as 1835 the Orthodox Church authorities in the Holy Council of the Kingdom of Greece had taken virtually the same attitude, in declaring as disapproved and uncanonical and inadmissible in the Eastern Church every other translation, whether from the Hebrew or from any other language. When the later action by the Hellenic Government was taken, there were many Greeks who felt chagrined at the reactionary attitude thus made official, and who hoped that this article of the Constitution might soon be amended or dropped. During the period of the Venizelos Government, the more moderate element of the people had their day, and the sale of the Bible in Modern Greek was permitted, no steps being taken by the authorities to enforce the obnoxious article.

Since the return to power, however, of King Constantine, and the reinstallation of the former Metropolitan Theoclitus, there has been an end to the enlightened policy of his predecessor, the Metropolitan Meleties, and the lid is being clamped down tight on the sale and distribution of the Bible in the language of the people.

Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand. It is much to be regretted.

Rev Charles T. Riggs, Constantinople, Western Turkey Mission, in "The Orient."

The Field for the Specially Trained

China is in the midst of a vast transition, and it is essential that the Orient, as far as possible, be saved from the costly mistakes made by the Occident. We have learned after slow centuries of effort to coördinate the personal and the social. Between these two poles of truth flows the current of life, and we must recognize this polarity. It is not enough to change the social environment, wages, hours, conditions, and material prosperity. If the hearts of men are selfish and sordid, no change in outward

environment, no program or panacea of social reform can regenerate the nation. We must change the heart, regenerate the individual, and also change the environment, and both processes must be simultaneous and continuous. . . .

An army of more than 6,000 missionaries and 23,000 Chinese workers is striving to change the hearts of men, and in the evangelistic and educational missions in China the primary emphasis is placed upon personal regeneration. There is urgent need, however, for the social application of Christian principles upon the mission field. First of all, the membership of the infant church needs a social gospel, both as a field and as a force for social service. The Christian forces must be the leaders in the development of new and higher types of life in other lands.

Occupied, as most missionaries are, with their own important evangelistic, educational, medical, or personal service, and busy as the members of the native church are in the struggle for subsistence, it is imperative that specially trained men and women should be set apart for social service, for the making of surveys, the creation of a new social consciousness, the imparting of social dynamic, and for leadership in the transformation of these congested centers of Oriental life. Thoroughly trained leaders are needed to develop practical programs and to furnish the church with an adequate social expression. . . .

The field is wide open today. Will the church and mission forces occupy that field, or will they forfeit their opportunity and let civilization develop without Christian leadership?

G. Sherwood Eddy. From the Introduction to "Peking, A Social Survey."

The Native Preacher

When the missionary's touring in his district, here and there,
Giving counsel to the churches, sharing all the people's care,
Holding forth the gospel message to the heathen as he can,
He is sure to be attended by a native preacher-man.

And it's tramp, tramp, tramp, as he trudges through the dust,
While his eyes are nearly blinded by the rushing, whirling gust;
And it's splish, splash, slump, as he struggles through the mud,
While the rain that falls in torrents sends a chill into his blood.
For he's working for the Master, and not for mission pay,
With his apostolic labors and his thirty cents a day.

He's a map and a directory, a walking gazeteer;
He's a Daniel come to judgment, he's a constant source of cheer.
No fatigue and no discomfort are too great for him to bear;
Call him late or call him early, when you call you find him there.

And it's tramp, tramp, tramp, etc.

We have traveled through the jungles, he and I, these many years,
And I hope to keep him with me till he leaves this vale of tears;
Then, when God sums up the records that are written down on high,
I shall not begrudge it if he wears a brighter crown than I.

And it's tramp, tramp, tramp, etc.

By Prof. David Gilmore, of Rangoon, Burma.

WORLD BRIEFS

It is reported that there are more Americans in Constantinople than at any other point between Rome and Manila.

The Orient reports that Russian workingmen in Constantinople are returning toward their country, a group of over 3,000 having recently reached Baku.

In South America there are still 300 languages into which no portion of the Bible has been translated; so says the South American Missionary Society, an English church organization.

The Committee of Reference and Counsel of the Foreign Missions Conference of North America announces to secretaries of Foreign Boards the holding of its twenty-ninth session, at Atlantic City, N. J., Jan. 11–13, 1922. Mr. Fennell P. Turner is secretary of the Committee.

The Orient quotes the news as given by a Palestine paper to the effect that an archæological society has found, at Askalon, the great cloisters with which Herod the Great adorned his birthplace. A local museum has been organized. Excavations at old Capernaum are under way, with interesting results in the way of mosaic pavements, etc.

The Union Evangelical Press of Mexico, in the work of which the Board has shared for some years, is now put in charge of a man prominent in educational matters during the revolution, Prof. Andres Osuna. For twenty years Mr. Osuna was superintendent of public education for the State of Coahuila, and under the Carranza government was the director of public education for the federal district.

England has one mosque, at Woking; a parish and market town in Surrey, about twenty-five miles from the center of London. Here, at Bairam, August 14, the regular ceremony was observed by Moslems from various parts of London and vicinity—including Turks, Egyptians, Afghans, Baluchis, Moslems from the Malay States and the West Indies, and the Persian consul-general. In Woking, besides the mosque, is an "Oriental Institute," with a museum of Eastern antiquities and residences for Orientals.

The statistics of Sunday school work in Brazil presented at the World's Convention in Tokyo gave an enrollment of 57,000 officers, teachers, and pupils in the 1,300 Sunday schools in Brazil, an increase of about 250 per cent during the seven years since the World's Convention in Zurich. Representatives of these schools to the number of 138 registered delegates came together in Rio for this Fifth National Convention. The object was to consider the means for the greater development of the work. Among the delegates were 27 pastors, 34 superintendents, 44 teachers, 13 school secretaries, and 20 pupils. Five Protestant denominations were represented and the delegates came from eight different states of the Federal Union. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church, which seats nearly 1,000.

In November, 1921, issue of *Asia* Gertrude Emerson says: "The 1918 census gives an approximate population of 10,500,000 inhabitants for the Philippines. These are subdivided into at least 47 ethnographic groups, speaking over 80 dialects. But probably 80 per cent of the inhabitants speak one of four principal dialects; in round numbers, 4,000,000 use Visayan, 2,000,000 Tagalog, and 1,000,000 more or less each Iloko and Bokol. All these main groups are Christian. There are in addition 316,000 Mohammedans and considerably over twice that number of pagans in this somewhat anomalous United States territory known as the Philippine Islands.

"There exist in the Islands today complete Filipino municipal government, complete Filipino provincial government, an all-Filipino Legislature, practically complete Filipino executive administration, partial Filipino control of the judiciary, and Filipino representation in the United States Congress: this control surrendered by the United States voluntarily, after a score of years of American education in the institutions of American democracy, as contrasted with four centuries of Old-World Spanish dominion. . . .

"There are today 1,267,690 qualified electors, among whom 715,735 voted at the last elections. The franchise now includes about one-half the total males of electoral age. . . . One scarcely ever hears the United States Government mentioned, so small a part does it play in the actual administration of Philippine affairs."

THE CHRONICLE

Births

July 21, 1921. In Davao, Mindanao, P. I., to Dr. and Mrs. Roy E. St. Clair, a daughter, Barbara.

October 21, 1921. In Fenchow, Shansi, China, to Rev. and Mrs. Watts Orson Pye, D.D., a son, Lucian Wilmot.

November 1, 1921. In Tsinanfu, Shantung, China, to Rev. and Mrs. Lyman V. Cady, a daughter.

December 7, 1921. In Ahmednagar, Marathi Mission, India, to Rev. and Mrs. Wilber S. Deming, a son, Wilber Stone, Jr.

Deaths

October 21, 1921. In Tarsus, Central Turkey Mission, Theodore August, infant son of Rev. and Mrs. Paul Nilson.

November 15, 1921. In England, Anstice Abbott, formerly of the American Board's Marathi Mission, aged eighty-two years. Born in Ahmednagar, India, daughter and sister of missionaries, Miss Abbott's contribution to the work was rich and varied. She became a member of the Marathi Mission in 1889, when she joined her brother, Rev. Justin E. Abbott, at the Board's station in Bombay. She founded and managed the Home for Widows (now located in Wai, under Mrs. Sibley), where the unfortunate Indian girls were given educational and industrial as well as Christian teaching. In 1906 Miss Abbott was obliged to withdraw from the mission because of ill health; she continued, however, to translate English literature into Marathi, and at the time of her death had just finished preparing a book in that tongue for the use of the Indian evangelists. She also wrote stories of Indian life and beliefs for her English audience, perhaps the best known of which books are entitled "The Stolen Bridegroom" and "Indian Idylls."

Miss Abbott's death, following so soon after the passing of his wife, Camilla Clark Abbott, brings an added sorrow to Rev. J. E. Abbott, who writes of his sister, "She was one of those who lived to make this a better and happier world." Of Mrs. Abbott's death only the bare announcement has appeared in the *Missionary Herald*, since it occurred while she was on a visit to Western India for research study. After Dr. and Mrs. Abbott ceased to be directly connected with the Board, in 1907, Mrs. Abbott founded, in Bombay, the "Little Boys' Home," a piece of intensive, educational, and social work which has been widely known and remarkably successful.

The many friends of Mrs. Juliette Montague Atherton, of Honolulu, H. I., mother of Mr. F. C. Atherton, will regret to learn of her death, in Honolulu, on August 25, 1921. Mrs. Montague was deeply interested in the work of the American Board, and during her long life she entertained, from time to time, many missionaries and Christian workers as they paused in Honolulu on their way to or from their work in foreign fields.

Arrivals on the Field

October 11, 1921. In Foochow, China, Rev. Willard L. Beard, D.D., rejoining the Foochow Mission.

October 14, 1921. In Shaowu, China, Rev. and Mrs. Charles L. Storrs, returning to the mission.

November 1, 1921. In Vaddukkoddai, Ceylon, Mr. and Mrs. Carl W. Phelps, joining the Ceylon Mission, to be connected with Jaffna College.

November 3, 1921. In Yokohama, Japan, Misses Eva M. Earle and Grace L. Wrockloff, joining the Japan Mission for term service.

Arrivals in this Country

November 10, 1921. In New York, Elizabeth I. Hanson, R. N., from Inuvil, Ceylon Mission.

November 26, 1921. In New York, Mr. Donald M. Hosford, from Marsovan, Western Turkey.

* * *

Dr. James B. McCord, of Durban, has been one of the staff of lecturers at the school held by the Educational Department of the Government in South Africa for the Zulu schoolteachers of the missionary societies of all denominations in Natal, including the Roman Catholic. The school was held at the Catholic station of Marian Hill, about sixteen miles from Durban. Dr. McCord gave a course of nine lectures on First Aid according to the requirements of the St. John's Ambulance Association. The members of the class were then examined, and those passing satisfactorily were given certificates of the Association. Dr. McCord gave, in addition to his lectures and quizzes, practical demonstrations of the use of splints, how to produce artificial respiration, how to carry patients, how to stop hemorrhages, etc. Twenty-three of the Zulu teachers took the examinations on the course, and eighteen of them were successful and won the First Aid certificates. "The result pleases me," says Dr. McCord, "in that it shows to me, and to the Education Department of the Natal Government, that the Zulu mind is as quick to grasp medical as other subjects, and that it is as reasonable to teach medicine to the Zulu young men as to American or English young men. It is even more so—the need is so much greater; for in Negro Africa there are a hundred million people practically without any help in their many illnesses."

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Rev. Chester B. Emerson	820 Blaine Ave., Detroit, Mich.
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Mrs. A. M. Gibbons	2828 W. 14th St., Cleveland, Ohio
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Rev. Henry C. King	Oberlin, Ohio
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Mr. Alfred H. Lundine	Seattle, Wash.
Rev. Irving Maurer	First Congregational Church, Columbus, Ohio
Rev. W. T. McElveen	53 Ella St., Portland, Ore.
Mrs. E. A. Osbornson	305 No. Oak Park Ave., Oak Park, Ill.
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Rev. John W. Wilson	Ripon, Wis.
Rev. Lawrence A. Wilson	Greeley, Col.

Representatives have not yet been named from the Southern States (Group 2), The German General Conference (Group 9), and The Scandinavian Conferences (Group 10).

EXECUTIVE STAFF OF THE CONGREGATIONAL WORLD MOVEMENT

Rev. Herman F. Swartz	General Secretary, New York
Rev. James E. McConnell	Assistant Secretary, New York
Rev. John L. Kilbon	Financial Secretary, New York
Rev. Harry D. Sheldon	Superintendent of Distribution, New York

A FOREWORD FOR THE FEBRUARY NUMBER

We turn from the Washington Conference for the moment and dwell upon Africa, Turkey, and India. There is also word from Europe, whither so many minds are turning these days. The Far Eastern Question is given a short respite; yet realizing that the Philippines have been given prominence of late through the Wood-Forbes Report, we present a map and an article upon our Mindanao field.

Africa has the right of way in this number. We trust that the messages from Sofala and Inhambane, and all that is said about Portuguese East Africa, will be carefully — and prayerfully — read.

The Home Department speaks of its programs and promotive literature for the year on page 49. We also would call attention to Secretary Eddy's article on "The Problem of the Appropriations for 1922."

NEXT NUMBER

In our March number we shall publish an interview by Dr. Barton with the Hon. Joseph Buffington, Senior United States Circuit Judge, fresh from a visit to China.

NEW INFORMATIONAL LITERATURE

Besides the Envelope Series, which costs but ten cents for four issues, and the Year Book of Missions, for which we charge but fifteen cents, there are the following leaflets for distribution in churches this year: "Facts Up-to-Date Regarding the American Board;" "A Big Job in a Few Words" (revised for 1922); and "Winning the World," this year's successor to "The American Board a Going Concern." These can be ordered in reasonable quantities free of charge through Mr. John G. Hosmer, of this office, or through the District Offices.

Photo courtesy of Boston Transcript

BESTOWING THE BETROTHAL STICK, AN AFRICAN CUSTOM

Kamba Simango and Miss Kathleen Easmon in the Negro pageant, "The Answer," given in Boston, in December, 1921, and January, 1922 (see page 41)